



Likkutei Sichos

Volume 17 | Shemini | Sicha 2
Source Sheet

.א.

1. ויקרא י'א-ו'

וַיִּקְחוּ בְנֵי־אַהֲרֹן נָדָב וַאֲבִיהוּא אִישׁ מִחֶתְלוֹ וַיִּתְּנוּ בְהֵן אֵשׁ וַיִּשִׂמוּ עָלֶיהָ קִטְרֹת וַיִּקְרְבוּ לִפְנֵי יְהוָה אֵשׁ זָרָה אֲשֶׁר לֹא צִוָּה אֶתְּכֶם: וַתֵּצֵא אֵשׁ מִלִּפְנֵי יְהוָה וַתֹּאכַל אוֹתָם וַיָּמָתוּ לִפְנֵי יְהוָה: וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הֲוֵא אֲשֶׁר־דִּבֶּר יְהוָה | לֵאמֹר בְּקִרְבִּי אֶקְדָּשׁ וְעַל־פְּנֵי כָל־הָעָם אֶכְבֵּד וַיִּדָּם אַהֲרֹן: וַיִּקְרָא מֹשֶׁה אֶל־מִישָׁאֵל וְאֶל אֶלְצָפָן בְּנֵי עֲזִיזֵאל דֹּד אַהֲרֹן וַיֹּאמֶר אֲלֵהֶם קְרְבוּ שָׂאוּ אֶת־אֲחֵיכֶם מֵאֶת פְּנֵי־הַקֹּדֶשׁ אֶל־מַחוּץ לַמִּחֲנֶה: וַיִּקְרְבוּ וַיִּשָּׂאֵם בְּכַתְּנֹתָם אֶל־מַחוּץ לַמִּחֲנֶה כַּאֲשֶׁר דִּבֶּר מֹשֶׁה: וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן וּלְאֵלְעָזָר וּלְאִיתָמָר | בְּנֵי רָאשֵׁיכֶם אֶל־תִּפְרְעוּ | וּבְגַדֵיכֶם לֹא־תִפְרְמוּ וְלֹא תִמְתּוּ וְעַל כָּל־הָעֵדָה יִקְצַף וְאֲחֵיכֶם כָּל־בֵּית יִשְׂרָאֵל יִבְכּוּ אֶת־הַשְּׂרֵפָה אֲשֶׁר שָׂרַף יְהוָה:

Vayikra 10:1-6

Now Aharon's sons Nadav and Avihu each took his fire pan, put fire in it, and laid incense on it; and they offered before Hashem alien fire, which He had not enjoined upon them. And fire came forth from Hashem and consumed them; thus they died at the instance of Hashem. Then Moshe said to Aharon, "This is what Hashem meant when He said: Through those near to Me I show Myself holy, And gain glory before all the people." And Aharon was silent. Moshe called Mishael and Elzaphan, sons of Uzziel the uncle of Aharon, and said to them, "Come forward and carry your kinsmen away from the front of the sanctuary to a place outside the camp." They came forward and carried them out of the camp by their tunics, as Moshe had ordered. And Moshe said to Aharon and to his sons Eleazar and Ithamar, "Do not bare your heads and do not rend your clothes, lest you die and anger strike the whole community. But your kinsmen, all the house of Israel, shall bewail the burning that Hashem has wrought.

2. רש"י על ויקרא י'ד'

שאו את אחיכם וגו'. כַּאֲדָם הָאוֹמֵר לַחֲבֵרוֹ, הֵעֵבֵר אֶת הַמֵּת מִלִּפְנֵי הַפְּלֵה שֶׁלֹּא לַעֲרֹבֵב אֶת הַשְּׂמִימָה:

Vayikra 10:4

וְיָמִים קָדָם הַקִּמַּת הַמִּשְׁכָּן, שְׂאִין מִקְדָּם וּמֵאַחֵר בַּתּוֹרָה:
אל תפרעו. אל תגדלו שער, מכאן שאבל אסור בתספורת, אבל אתם אל תערבבו שמחתו של מקום. פרשה זו נאמרה שבעת

ב.

3. רש"י על ויקרא י"ד

אל תפרעו. אל תגדלו שער, מכאן שאבל אסור בתספורת, אבל אתם אל תערבבו שמחתו של מקום. פרשה זו נאמרה שבעת

Rashi on Vayikra 10:6

means, let not your hair grow long. From this (from the fact that Scripture forbade these particular mourners to let their hair grow long) it follows that an אבל (one mourning the death of a near relative) is forbidden to cut his hair. Moshe's words therefore signified: Ordinarily an אבל may not cut his hair but ye, disturb ye not the joy of the Omnipresent G-d by displaying signs of mourning

4. שמות כ"ד:ט"ו-י"א

וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וְאָבִיהוּא וְשִׁבְעִים מִזְקֵנֵי יִשְׂרָאֵל: וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לַבֵּנֶת הַסֹּפִיר וְכַעֲצָם הַשָּׁמַיִם לְטֹהַר: וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יְדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:

Shemos 24:9-11

Then Moshe and Aharon, Nadav and Avihu, and seventy elders of Israel ascended; and they saw the G-d of Israel: under His feet there was the likeness of a pavement of sapphire, like the very sky for purity. Yet He did not raise His hand against the leaders of the Israelites; they beheld G-d, and they ate and drank.

5. רש"י על שמות כ"ד:י

וַיַּעַל מֹשֶׁה וְאַהֲרֹן נָדָב וְאָבִיהוּא וְשִׁבְעִים מִזְקֵנֵי יִשְׂרָאֵל: וַיֵּרְאוּ אֶת אֱלֹהֵי יִשְׂרָאֵל וַתַּחַת רַגְלָיו כְּמַעֲשֵׂה לַבֵּנֶת הַסֹּפִיר וְכַעֲצָם הַשָּׁמַיִם לְטֹהַר: וְאֶל־אֲצִילֵי בְנֵי יִשְׂרָאֵל לֹא שָׁלַח יְדוֹ וַיַּחֲזוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:
יִזְכְּרוּ אֶת־הָאֱלֹהִים וַיֹּאכְלוּ וַיִּשְׁתּוּ:
(תנחומא):

Rashi on Shemos 24:10

NOW THEY SAW THE G-D OF ISRAEL — They gazed intently and failing in this they peeped in their attempt to catch a glimpse of the Supreme Being, and thereby made themselves liable to death. But it was only because G-d did not wish to disturb the joy caused by the Giving of the Torah, that He did not punish them instantly, but waited (postponed the punishment) for Nadav and Avihu until the day when the Tabernacle was dedicated, when they were stricken with death, and for the elders until the event of which the text relates, (Bamidbar 11:16) "And when the people complained and the fire of Hashem burned among them and destroyed the nobles" — those who were the קצינים "nobles" of the camp (Midrash Tanchuma, Beha'alotcha 16).

6. כתובות י"ז א

ת"ר מעבירין את המת מלפני כלה (רש"י: מעבירין - כשכלה יוצאה מבית אביה לבית חתונתה ונושאי מת יוצאים ובזו ובזו אוכלוסים הרבה ואין רוצין להתערב מעבירין את המת (אפילו) דרך אחרת.) וזה מלפני מלך ישראל אמרו עליו על אגריפס המלך שעבר מלפני כלה ושבחוהו חכמים

Ketubot 17a

The Sages taught: One reroutes the funeral procession for burial of **a corpse** to yield **before** the wedding procession of **a bride** (**Rashi: Reroute** - When the bride comes out from her father's home to the wedding hall and (at the same time) those accompanying a dead body (for burial) and both groups will be shouting (one group with joy and the other in mourning) and we don't want to mix the two we reroute (those accompanying) the deceased (even) if it is to a different route).

And both this, the funeral procession, **and that**, the wedding procession, yield **before a king of Israel. They said about King Agrippa [Agrippas]** that although he was not required to do so, **he rerouted** his entourage **before** the wedding procession of **a bride**, **and the Sages praised him** for doing so.

7. ויקרא רבה כ"ד'

רבי יודן בשם רבי יהושע בן לוי ורבי ברכיה בשם רבי חי'א בר אבא אמרו (ויקרא י, ד) קרבו שאו את אחיכם מאת פני הקדש, מאת פני הארון אינו אומר אלא מאת פני הקדש, כאדם שאומר לחברו העבר המת הזה מאת פני האבל הזה, עד מתי אבל זה מצטער, הדא הוא דכתיב: אחרי מות שני בני אהרן.

Vayikra Rabba 20:4

Now R. Yudan in the name of R. Yehoshua b. Levi, and R. Berekiah in the name of R. Chiyya b. Abba, expounded: "Draw near, carry your brethren from the presence of the holy one" (Vayikra 10:4). It does not say, "From the presence of the ark," but, "From the presence of the holy one," much as a man might say to his fellow: "Remove that dead body from the presence of this mourner!" How long shall the mourner grieve? Hence it is written, "After the death of the two sons of Aharon."

8. מדרש תנחומא, אחרי מות ג'

רבי יודן בשם רבי יהושע בן לוי ורבי ברכיה בשם רבי חי'א בר אבא אמרו, קרבו שאו את אחיכם מאת הקדש אין כתיב כאן, אלא מאת פני הקדש (ויקרא י, ד), (כאדם שאומר לחברו, העבר המת הזה מלפני אביו, עד מתי אביו יראה את בנו מת לפניו. לכה נאמר: אחרי מות שני בני אהרן.

Midrash Tanchuma, Achrei Mot 3:1

R. Yudan said in the name of R. Yehoshua ben Levi, [who spoke] in the name of R. Berekhyah, [who spoke] in the name of R. Chiyya bar Abba, "It is not written here (Lev. 10:4), 'Draw near and carry your brothers away 'from the sanctuary,' but 'from before the sanctuary.' [The situation is] similar to someone who says to his colleague, 'Remove the dead person from before his father. How long shall he look at his dead child?'" It is therefore written (in Lev. 16:1), "after the death of Aharon's two sons."

.ד

9. ישעיהו ו'ג'

וְקָרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ | קְדוֹשׁ קְדוֹשׁ יְהוָה צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

Yeshayahu 6:3

And one called unto another, and said: Holy, holy, holy, is the LORD of hosts; The whole earth is full of His glory.

10. שמות כ"ה:ח'

וַעֲשׂוּ לִי מִקְדָּשׁ וְשִׁכְנֹתַי בְּתוֹכְכֶם:

Shemos 25:8

And let them make Me a sanctuary that I may dwell among them.

.ה

11. בראשית נ"י"ג

וַיִּשְׂאוּ אֹתוֹ בְּנֵי אֶרְצָה כְּנָעַן וַיִּקְבְּרוּ אֹתוֹ בְּמַעְרַת שְׂדֵה הַמְּכַפְלָה אֲשֶׁר קָנָה אַבְרָהָם אֶת־הַשְּׂדֵה לְאַחֲזֵת־לְקָבֵר מֵאֵת עֶפְרָן הַחִתִּי עַל־פְּנֵי מַמְרֵי:

רש"י: ישאו אותו בניו. ולא בני בניו, שְׂקָה צוּם, אֵל יִשְׂאוּ מִטְתִּי לֹא אִישׁ מִצְרִי וְלֹא אֶחָד מִבְּנֵיכֶם, שֶׁהֵם מִבְּנוֹת כְּנָעַן, אֶלֹא אַתֶּם, וְקָבַע לָהֶם מְקוֹם ג' לַמְזָרְחַ, וְכֵן לְד' רוּחוֹת, וְכִסְדָּרָן לְמִסַּע מִחֲנֵה שֶׁל דְּגָלִים נִקְבְּעוּ כָּאֵן; לֹוֹ לֹא יִשָּׂא, שֶׁהוּא עֵתִיד לְשַׂאת אֶת הָאָרוֹן, וַיִּסֹּף לֹא יִשָּׂא, לְפִי שֶׁהוּא מְלָךְ, מִנְּשֵׂה וְאַפְרִים יִהְיוּ תַחְתֵּיהֶם, וְזֵהוּ אִישׁ עַל דְּגָלוֹ בְּאֵתֶת – בְּאוֹת שֶׁמִּסֵּר לָהֶם אֲבֵיהֶם לְשֵׂא מִטְתּוֹ:

Bereishis 50:13

[Yaakov's] sons carried him to the land of Canaan, and buried him in the cave of the field of Machpeilah, which Avraham purchased along with the field, for a possession as a burial place, from Ephron, the Chittite, facing Mamrei.

Rashi: And his sons carried him: But not his grandsons, for so he had commanded them: “Neither shall any Egyptian carry my coffin nor any of your sons, for they are born of the daughters of Canaan, but you [alone].” He designated a position for them [by his coffin], [so that] three [of them would carry] on the east, and so on for [all] four directions. [This was] similar to their arrangement in the traveling of the camp [in the desert] of the groupings [of the tribes as] they were designated here. [He also ordered,] “Levi shall not carry it because he (i.e., his tribe) is destined to carry the Ark. Yosef shall not carry it because he is a king. Menasheh and Ephraim shall carry it instead of them.” That is the meaning of “Each one according to his group with signs” (Bamidbar 2:2), according to the sign that their father gave them to carry his coffin. — [From Tanchuma Bamidbar 12].

12. ויקרא י"ב-כ'

וַיְדַבֵּר מֹשֶׁה אֶל־אַהֲרֹן וְאֶל אֶלְעָזָר וְאֶל־אִיתָמָר אֲבְנֵי הַנּוֹתְרִים קְחוּ אֶת־הַמִּנְחָה הַנּוֹתְרֵת מֵאִשֵּׁי יְהוָה וְאֶכְלוּהָ מִצֹּאת אֶצְל הַמִּזְבֵּחַ כִּי קֹדֶשׁ קֹדְשִׁים הוּא (רש"י: אף על פי שאתם אוננין וקדשים אסורים לאונן): וְאֶכְלֹתֶם אֹתָהּ בְּמִקְוֹם קֹדֶשׁ כִּי חֻקְךָ וְחֻק־בְּנֵיךָ הוּא מֵאִשֵּׁי יְהוָה כִּי־כֵן צִוִּיתִי: וְאֵת חֲזֵה הַתְּנוּפָה וְאֵת אֶשְׁרֵי הַתְּרוּמָה תֹאכְלוּ בְּמִקְוֹם טְהוֹר אֲתֶהּ וּבְנֵיךָ וּבְנֹתֶיךָ אֲתֶךָ כִּי־חֻקְךָ וְחֻק־בְּנֵיךָ נִתְּנוּ מִזְבְּחִי שְׁלָמֵי בְנֵי יִשְׂרָאֵל: שֹׁזֵק הַתְּרוּמָה וְחֲזֵה הַתְּנוּפָה עַל אִשֵּׁי הַחֲלָבִים יָבִיאוּ לְהַגִּיף תְּנוּפָה לִפְנֵי יְהוָה וְהָיָה לָךְ וּלְבְנֵיךָ אֲתֶךָ לְחֻק־עוֹלָם כְּאֲשֶׁר צִוָּה יְהוָה: וְאֵת אֶשְׁרֵי הַחֲטָאת דְּרֹשׁ דְּרֹשׁ מִשֶּׁה וְהִנֵּה שֶׁגֶרַף וְיִקְצֹף עַל־אֶלְעָזָר וְעַל־אִיתָמָר בְּנֵי אַהֲרֹן הַנּוֹתְרִים לֵאמֹר: מִדּוּעַ לֹא־אֶכְלֹתֶם אֶת־הַחֲטָאת בְּמִקְוֹם הַקֹּדֶשׁ כִּי קֹדֶשׁ קֹדְשִׁים הוּא וְאֲתֶהּ אֶתְּנוּ לָכֶם לְשֵׂאת אֶת־עוֹן הַעֲדָה לְכַפֵּר עֲלֵיהֶם לִפְנֵי יְהוָה: הֵן לֹא־הוּבָא אֶת־דָּמָה אֶל־הַקֹּדֶשׁ פְּגִימָה אֲכֹל תֹּאכְלוּ אֹתָהּ בְּקֹדֶשׁ כְּאֲשֶׁר צִוִּיתִי: וַיְדַבֵּר אַהֲרֹן אֶל־מֹשֶׁה הֵן הַיּוֹם הִקְרִיבוּ אֶת־חֲטָאתֶם וְאֶת־עֹלֹתֶם לִפְנֵי יְהוָה וְתִקְרָאנָה אֹתִי כְּאֵלֶּה וְאֶקְלָתִי חֲטָאת הַיּוֹם הַיֵּיטֵב בְּעֵינֵי יְהוָה: וַיִּשְׁמַע מֹשֶׁה וַיֵּיטֵב בְּעֵינָיו:

Vayikra 10:12-20

Moshe spoke to Aharon and to his remaining sons, Elazar and Isamar: Take the meal offering that is left over from Hashem's offerings by fire and eat it unleavened beside the altar, for it is most holy (Rashi: Although you are אוננים [mourners for a close relative on the day of that relative's demise], and holy [sacrifices] are forbidden to an אונן). You shall eat it in the sacred precinct, inasmuch as it is your due, and that of your children, from Hashem's offerings by fire; for so I have been commanded. But the breast of elevation offering and the thigh of gift offering you, and your sons and daughters with you, may eat in any clean place, for they have been assigned as a due to you and your children from the Israelites' sacrifices of well-being. Together with the fat of fire offering, they must present the thigh of gift offering and the breast of elevation offering, which are to be elevated as an elevation offering before Hashem, and which are to be your due and that of your children with you for all time—as Hashem has commanded. Then Moshe inquired about the goat of sin offering, and it had already been burned! He was angry with Eleazar and Ithamar, Aharon's remaining sons, and said, "Why did you not eat the sin offering in the sacred area? For it is most holy, and He has given it to you to remove the guilt of the community and to make expiation for them before Hashem. Since its blood was not brought inside the sanctuary, you should certainly have eaten it in the sanctuary, as I commanded." And Aharon spoke to Moshe, "See, this day they brought their sin offering and their burnt offering before Hashem, and such things have befallen me! Had I eaten sin offering today, would Hashem have approved?" And when Moshe heard this, he approved.

13. רש"י על ויקרא י"ב-כ'

היטב בעיני ה'. אם שמעת בקדשי שעה אין לך להקל בקדשי דורות:

Rashi on Vayikra 10:19

WOULD IT HAVE BEEN PLEASING IN THE EYES OF HASHEM? — If you heard this [special law that an אונן may eat] holy sacrifices brought exclusively for a special occasion [like the people's sin-offering goat and Nahshon's goat, both offered just today], you have no right to take a lenient view and to permit this also in the case of sacrifices that are obligatory on all generations, as this goat of the New Moon is! (Zevachim 101a).

14. רש"י על ויקרא י"ד

תאכלו במקום טהור . וכי את הראשונים אכלו במקום טמא? אלא הראשונים שהם קדשי קדשים הזקקה אכילתם במקום קדוש, אבל אלו אין צריכים תוף הקלעים אבל צריכים הם לאכל תוף מחנה ישראל שהוא טהור מלכנס שם מצרעים; מכאן שקדשים קלים נאכלין בכל העיר.

Rashi on Vayikra 10:14

YE SHALL EAT IN A CLEAN PLACE —But had they eaten those that preceded this (the sin-offering and the meal-offering) in an unclean place? But he said this because the preceding ones being holy in the highest degree the eating of them had necessarily to take place in a holy spot (in the court of the Tabernacle), but these, however, were not required to be eaten “within the hangings” (i. e. in the court which was enclosed by hangings), but they were, however, required to be eaten in the camp of Israel (and not beyond the confines of that camp), that being a clean place in so far as lepers were precluded from entering it. From this we infer that sacrifices holy in a lower degree, being similar to the peace-offerings mentioned here, may be eaten anywhere within the city of Jerusalem, this area corresponding to “the camp of Israel” in the wilderness.

י"א.

15. משנה תורה, הלכות שמיטה ויובל י"ג:י"ג

ולא שבט לוי בלבד אלא כל איש ואיש מכל באי העולם אשר נדבה רוחו אותו והבינו מדעו להבדל לעמד לפני ה' לשרתו ולעבדו לדעה את ה' והלך ישר כמו שעשהו האלהים ופרק מעל צנארו על החשבונות הרבים אשר בקשו בני האדם הרי זה נתקדש קדש קדשים ויהיה ה' חלקו ונחלתו לעולם ולעולמי עולמים ויזכה לו בעולם הזה דבר המספיק לו כמו שזכה לכהנים ללוים. הרי דוד עליו השלום אומר "ה' מנת חלקי וכוסי אתה תומיך גורלי:

Mishneh Torah, Laws of the Sabbatical Year (Shemithah) and the Jubilee (Yovel) 13:13

Not only the tribe of Levi, but any one of the inhabitants of the world whose spirit generously motivates him and he understands with his wisdom to set himself aside and stand before G-d to serve Him and minister to Him and to know G-d, proceeding justly as G-d made him, removing from his neck the yoke of the many reckonings which people seek, he is sanctified as holy of holies. G-d will be His portion and heritage forever and will provide what is sufficient for him in this world like He provides for the priests and the Levites. And thus David declared [Tehilim 16:5]: "G-d is the lot of my portion; You are my cup, You support my lot."